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THE REVIEW.

By ARTHUR PREUSS.

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A PRIESTLY ATHLETE.

Under the caption: "Muscular Priest Wins in Coliseum Contest at Putting Heavy Shot," the St. Louis *Post-Dispatch* of Oct. 20th published a sensational account of the participation of Rev. Maurice O'Flaherty "in the light, sleeveless costume of an athlete," in a public shot-tossing contest in the Exposition Building, before a large and mixed crowd.

In the conclusion, Father O'Flaherty is quoted as expressing regret for the fact that his identity had become known.

Why he should be so shy is a mystery to us. Did not a Bishop recently don the picturesque garb of an athlete in the Y. M. C. A. Gymnasium in Philadelphia?

Is he perhaps afraid of the late Roman decree which says that priests who lay aside their clerical robes "without good cause," are suspended ipso facto? Even if his "cause" were not good, he might extract comfort from the popular theory that such decrees bind free Americans as little as do the Index rule.

ARTHUR PREUSS.

* The following item, co-edited to the San Francisco *Argonaut*, savors of Muenchhausen; but "*si non è vero è ben trovato*:"—"The American soldiers in the Philippines see some strange sights. Lately a crowd of them attended a church service in their honor. There was much praying and singing. The image of an old saint drew their attention. Above the image was the picture of an eagle. On the banner which streamed from the eagle's bill was the following legend: 'The Old Reliable Condensed Milk.' The artist had copied the eagle from a milk-can. The *padre* explained that he thought it was an American motto."

ROME AND THE PHILIPPINE SITUATION.

Archbishop Ireland, on his arrival in New York last Friday, repeated his London statements regarding the sentiments of the Roman authorities on the Philippine matter. His declarations are so positive and explicit and so grave that we must reproduce them in extenso:

"In one of the audiences which he graciously granted me, the Pope said:

" 'We are well pleased with the relations of the American government to the Church in Cuba and the Philippine Islands. The American government gives proof of good will and exhibits in its acts a spirit of justice and of respect for the liberties and rights of the Church.

" 'The reports we receive from bishops and others indicate this. Difficulties of detail occur as a consequence of war and of newness of complexions. But we understand such things. We have confidence in the intelligence and the spirit of justice of the American government, and believe that the future will not lead us to a change of sentiment toward it. Under the American government there will be due respect for rights of property and of conscience. You will thank in my name the President of the Republic for what is being done.'

"The Cardinal Secretary of State, Rampolla, on my telling him of my conversation with the Pope, said that the statements made to me by the Pope were such as he, from his own personal knowledge and belief, was ready to repeat, and that I was at liberty to make them known to the American people at large. The Cardinal said, furthermore, that on no less than three different occasions petitions were sent to the Vatican in the name of the Filipino leaders to open between them and the Vatican direct official relations, but that the Vatican always refused to listen to such petitions out of consideration for the American government. The Church, said the Cardinal, needs in Cuba and the Philippines the co-operation of the American government for the protection of its rights and liberties, as, indeed, the American government needs the co-operation of the Church for the pacification of those countries.

"Cardinal Gotti, before his elevation to the cardinalate, had been superior general to the Carmelite monks, and had established in Cuba antecedently to the American occupation three houses of the order. He said to me:

" 'I received a few days ago letters from the several Carmelite houses in Cuba. The fathers tell me that they enjoy under the present administration of the island full liberty; that they have undisturbed possession of all their properties, and that they were never in better position to labor for the progress of religion and the salvation of souls.'

"The authorities in Rome," added Archbishop Ireland, "are informed, to a degree that both astonished and pleased me, about matters religious and political in the Philippines and in Cuba, and as they have the interests of the Church in those countries most deeply at heart, and know far better than we in America could what the rights of the Church are, and how best such rights may be defended, Americans, Catholics and others, may safely accept their judgment of things, and not give themselves further and needless trouble about the religious conditions of the Philippines or Cuba. As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests, is the protection afforded by the American flag, and all this is fully understood and fully recognized in Rome."

THE PROPAGATION OF THE FAITH.

"It must be admitted without reserve that there is nothing so exceptional in its beauty, nothing so divine in its power to develop holiness, nothing so sublime in its magnificent pre-eminence over all other institutions as the Church of Jesus Christ, the parent, the pro-creatrix and the nursing mother of the faithful, outside of which there can be naught that is good, healthful or helpful for the soul of men."

Such were the words which Leo XIII. addressed to the Polish pilgrims on the occasion of the jubilee of 1888. He was speaking of certain religious rites that had come down to them from a remote antiquity and he added: "This unity in variety is like a royal robe, that delights us by its wonderful beauty and grace, and by its very diversity makes the immaculate spouse of Christ all the fairer and more lovely in the eyes of men."

This Queen arrayed in the glory of every age and of every race is under a divine compulsion of subjecting all nations to her sway in the unity of faith, no matter how they differ from each other in manners, time or place.

She can do naught else than incessantly strive, in spite of every obstacle and at any cost, to advance the boundaries of the Kingdom of Jesus Christ. This propagation of the faith, or to use the word that is now in vogue, this expansion of the Church by the constant addition of new territories to her domains, is the aim that must be ever before her. It is the reason of her existence. To help her to do so and to achieve in our days greater triumphs than ever before is to be the special object of the prayers of the 25,000,000 associates of the Apostleship of Prayer during the ensuing month.

Let us examine first to what extent this work of expansion is being carried on at the present time, omitting for the moment the consideration of countries which, rightly or wrongly, are still regarded as Catholic, and directing our attention to what are called the foreign missions.

At the beginning of the century there were no missions at all and the reason is not

hard to find. In the first place the Society of Jesus had just been suppressed. That meant the immediate cessation of missionary enterprises extending from Cape Horn to the northern countries of Japan, and the forcible ejection of 16,000 men who were engaged in the work. They were torn from their neophytes in America and Asia, flung into prison or scattered over the face of the world.

Secondly, the atheistic spirit of the eighteenth century had extinguished the missionary spirit of the clergy. The apostolic torch had gone out completely. It was, besides, the epoch of the French revolution; the churches were despoiled and all money resources cut off, while the persecution of the clergy put a stop to ecclesiastical vocations. Germany was at this time given over to Josephism; Italy and Spain were at odds with the Holy See with a consequent result of the destruction of religious discipline, and all the rest of Europe, as we know, was plunged in schism and heresy.

Nevertheless the Church, which is the "eternal rebeginner," as Paul Bert called her, set to work. The religious restoration in France, brought about by Napoleon Bonaparte, gave back to the missions their richest source of supplies. The seminaries of the Missions Etrangeres were repeopled. Under the Propaganda at Rome, missionaries full of enthusiasm were sent hither and thither and the accounts of their labors published everywhere in the press, set the heart of Catholic youth on fire. The desire of martyrdom was enkindled and the great work of the present century begun.

The missions of the nineteenth century are unlike those of former times. It is easier now to reach the territory to be evangelized; the climates are not as likely to be fatal, political interests afford a certain measure of protection, but nevertheless the old barbarism remains, and there enters also a new element, viz: the rivalry of the Protestant sects.

This latter difficulty dates only from about 1850, but there are already at present about eighty Bible societies, chiefly English and American, which have their agents everywhere in Oceanica, northern and western Africa, Madagascar and Asia, working with feverish activity and with apparently illimitable financial resources at their command.

Holy Russia also enters with its Greek schism, not that it makes converts, but it nullifies all the efforts of Catholicism.

But neither of these obstacles can be permanent. For, in the first place, higher criticism is destroying Protestantism in Europe and America, and the effect must soon be felt in the missions. Secondly, Democracy must presently have something to say to Russian absolutism, and as the Greek Church is a political machine, its power must inevitably wane in the near future.

The Jesuit and other missionaries in the seventeenth century had given three million Catholics to the Church in the Indies. Difficulties arose, like the quarrel about the Malabar rites, but in spite of that they would have made the country Catholic but for the destruction of the Society of Jesus.

In Hindustan the entrance of the English stopped the reorganisation of the missions for a time, but by 1886 there were already a million of Catholics in those countries, and to-day they have gone beyond the two million mark. It is true this is only in the South. Up in the North it is dark night yet, but everything there is full of promise, and hope is bright while the power of England remains unimpaired.

China, after all its terrible persecutions, counts a million Catholics, and the readiness with which thousands laid down their lives in the outbreaks which are just now filling the world with horror, shows how deeply the faith was planted in their hearts. It is a sad revelation of the inconstancy and unreliability of human agents, coming so soon after the honors given by the Court of Pekin to bishops, and the eagerness of the Emperor to enter into relations with the Holy See. But the blood spilt will only give more vigor to Catholic life after this storm subsides. God knows how many have died. The number may mount high into the thousands.

Corea is especially the land of martyrs, even in our own days, but it counts at the present day 20,000 Christians, although the bloody laws of the country hang like a sword above their heads.

Japan once had 2,000,000 Catholics, and in the persecutions a thousand priests with 200,000 natives sealed their belief with their blood. A noteworthy fact is that after one hundred and eighty years without priests and without sacraments, the missionaries who entered there in 1856, found several thousand Catholics who still clung tenaciously to their faith. Those old apostles knew how to implant Catholicity in the hearts of their neophytes. At present they number 45,000, with an archbishop and three bishops at their head. The number should be greater, but as late as 1873, 10,000 were exiled, tortured or butchered, because they were Catholics.

Crossing the Pacific to the New World, we find that in South America, in spite of the suppression of religious orders and the chronic state of revolution which prevails there, there are at present 43,000,000 Catholics, 10,000,000 of whom are native Indians.

The history of North America is the most brilliant page in missionary annals. In 1760, 63,000 French Catholics passed from the dominion of France to that of England. To-day there are 2,000,000 Canadian Catholics, exclusive of another million who have emigrated to the United States. The only sad feature to be noted there is that the native races have disappeared. It would not have been so if the French had remained in control.

In the United States the progress is phenomenal. In 1789, John Carroll, the Prefect Apostolic, could count only 30,000 Catholics, and he had but one church for them all. In 1889, we find John Carroll's successor a Cardinal Archbishop. Around him are 84 bishops, 10,000 priests, while the little flock of 30,000 has grown to 10,000,000. Emigration, of course, figures largely in all this, though there has been, on the other hand, considerable loss for want of priests, but the zeal of the bishops and clergy are the chief factors in this marvellous increase.

Leave San Francisco and travel over the 9,000 miles that separate California from the new continent of Australia. The penal colony of 1798, with a few priests scattered through the bush in quest of souls, possesses now a mighty church of 900,000 Catholics, with 21 bishops, nearly 1,800 priests and 860 schools; while New Zealand and Malasia give another 150,000 to increase the number.

The Dark Continent has been exploited, and on its western coast there are 38,000 Catholics with bright hopes of soon adding to the number. Down at the Cape of Good Hope 25,000 more are to be found.

The Fathers of the Holy Ghost are ransoming as many as they can of the 60,000 slaves that brought every year to Zanzibar, and in Ethiopia the Capuchins are hard at work, while in Egypt and Algiers, where there were at most 15,000 Catholics at the opening of the century, without priests and without churches, there are now 500,000 with a complete hierarchy perfectly organized, with schools, seminaries, and hospitals established, and numbers of religious communities consecrated to the work of the Apostolate.

In Asia Minor also the work is going on, but political complications impede the efforts of missionaries there. Nevertheless, the number of Catholics of the United rites has doubled in the course of the century, and even the Sultan shows himself more liberal than the schismatical powers of Europe. The future is full of promise, unless Russia establishes itself in Constantinople. If that takes place there will be a temporary lull; but as adhesion to the Greek schism is largely political, and as politics are shifting wonderfully these days, it will be at most a delay, and the once great Church of those beautiful countries may rise again to something of its former glory and power.

Nor is there any immediate likelihood of the supply of missionaries giving out. In the first place, we have the great Urban College for the Propagation of the Faith, which was established in Rome as long ago as 1627, and which has at the present day 110 students from all parts of the world preparing for the labors of the apostolate. In its long list of teachers we find professors of Hebrew, Chaldaic, Arabic, Syriac, Armenian, Chinese, and Greek, who are engaged in preparing their scholars for work among those various peoples. Alongside of it is a similar institution, called the Seminary of SS. Peter and Paul. There are the English, Scotch, Irish, American, and Canadian Colleges for the same purpose, with an aggregate of 227 students. Milan has another establishment, begun in 1850, and Lyons another, inaugurated in 1856, which counts already 110 students. The great Paris Seminary for Foreign Missions, which has been revived in our times, counts 1,100 of its pupils out in the missions at the present moment, 33 of whom are bishops, besides 332 others, who are in Paris awaiting to be sent. This house has already 77 of its pupils on the roll of martyrs. Venice established its missionary seminary in 1867 and a special one for Albania in 1858. There is an American college in Louvain, an English college at Lisbon and another at Valladolid, as also a Scotch and an Irish college, and in Paris there is one specially for Hindustan. There is Mill Hill in England, Rosendaal in Holland, and St. Joseph's in the Tyrol, while the Holland missionaries of Steyl have four colleges for the same purpose, and, finally, All Hallows in Ireland, with its 180 students, completes the list of splendid institutions established by the secular priesthood for the propagation of the faith. Nor should we forget that in many places in Europe there are apostolic schools for boys, in whose hearts the divine fire of the apostolate is beginning to exert its power.

We omit mention of the triumphs of the religious orders, as the labor of the missions has been their work of predilection from the beginning. Their labors are too gigantic to attempt to describe here.

There is the story as briefly as we could put it. An army of 60,000 missionaries has

gained for the Church in this century alone 20,000,000 souls. With such a showing it does not seem as if these were days of religious decadence and we have every reason to hope that the coming century will be able to record still more glorious results.

How was all this brought about? It was brought about largely by the cooperation of the laity in missionary work. The Church, which knows the masses better than the politicians can ever hope to know them, felt the pulse of mankind, and saw the great popular movement coming, which is so ominous for the statesmen of the present day, but so full of hope for the Church.

Formerly missions were the work of individual enterprise. Great souls like the apostles hurried with the torch of faith to the limits of the Roman Empire! The monks lifted up Europe out of the ruin into which the barabarian invasion had plunged it; and to them it owes its present civilisation, which it got with the faith. It lost one and now may be losing the other. In the sixteenth and seventeenth centuries kings and princes as well as the statesmen of Europe organised great missionary enterprises for Asia and America. To-day the people are doing it. A young girl inspired the establishment of the Society for the Propagation of the Faith, and it was inaugurated in Lyons only in 1822; yet by the help of the voluntary subscriptions of the faithful it is now able to dispense on an average every year, in the furtherance of apostolic effort, the amazing sum of 4,000,000 francs. Last year it rose to 6,814,270 francs, or $1,362,845. For us it is gratifying to know that $68,202 of this was sent from the United States, and that we are thus beginning to pay our debt to that magnificent society which has contributed to the propagation of the faith in our country since the year 1822, when it was founded, no less than $5,600,000.

What this particular association is doing others emulated, and the Society of St. Francis Xavier was founded for the same purpose in Aix la Chapelle in 1832; the Leopoldsverein in Austria in 1839; the Ludwigsverein in Bavaria in 1843; the Society of St. Boniface in Paderborn in 1846, while the work of the Holy Childhood is appealing to the hearts of mothers all over the world for the rescue of the little children of China abandoned in the streets and roads by their cruel and unnatural parents.

Surely there was never in the history of the Church such a popular impulse felt, and never such a universal response given, to the work of the propagation of the faith as in these days of ours. It should fill us with joy and consolation.—November *Messenger of the Sacred Heart.*

NECROMANCY:—A SUBJECT OF INCREASING IMPORTANCE.

Those who have not given special attention to the subject can have little idea of the extent to which necromancy is now practised in civilized countries. "As faith in the true God wanes," says Carlyle, "faith in false gods waxes. Hatred of God makes men sceptics; need of a God makes them followers of spirits." Spiritualism, as it is called at present, counts its willing and earnest votaries by thousands in England, Germany, France, Russia, Belgium, and Italy, as well as in our own country; and the evil is said to be spreading so rapidly in England that the bishops of the Establishment have repeatedly been called upon to warn their flocks against it. One writer asserts that there is more necromancy practised in London in one week than in the whole land of Canaan in any twelvemonth before the Children of Israel came into possession of it. So general was the practice of spiritualism in Russia about twenty-five years ago that it was authoritatively, officially, and solemnly condemned.

To treat the whole system as something founded on trickery, delusion, and imagination is altogether unphilosophical. Much of what is done in the name of spiritualism may indeed be regarded as frivolous and absurd; but one would stultify himself by despising such testimony as reports of investigations conducted by the London Society for Psychical Research or the London Dialectical Society. Most persons, of course, have given the subject no serious attention; however, it is well for them to know that not a few of the best minds of our age have considered it worthy of the deepest study. That these men, many of whom occupy responsible and authoritative positions in science and literature, have conducted their investigations in a judicial spirit, their published reports bear witness. In concluding the record of extraordinary phenomena which he himself witnessed at a *séance*, the president of one of the learned societies just referred to says: "I offer no opinion upon the causes of these phenomena, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture, it is equally important that the trick should be exposed in the only way in which trickery can be explained—by doing the same thing and showing how it can be done."

A "convert clergyman," writing to the *Catholic Times* of London, announces that Dr. Egbert Mueller, a well-known leader and exponent of the spiritistic cause in Germany, was lately received into the Church. The opinion of such a man as to the character of modern spiritism—an opinion arrived at after years of practical experience and observation, apparently with exceptional facilities for studying the phenomena—is well worth considering by those who see no harm or danger in spiritualistic manifestations, and who scoff at the idea that the presence of a supernatural agency is any explanation of the unquestionable fact that, by means of a simple code of signals, articles of furniture frequently answer questions and spell out coherent communications. In a private letter quoted by the *Times* correspondent Dr. Mueller says: "I am convinced that every right-thinking person will eventually be led to recognize the demoniac character of modern spiritism, and that we shall ere long have many more who will champion my view of the matter. I have," he adds, "carried on experiments with eleven famous mediums and I have known at least forty more. The results obtained have given me an insight into the real depths of Satanology."

"To deny the possibility—nay, actual existence of witchcraft and sorcery," says Sir William Blackstone ("Commentaries," Book IV., chap. iv, p. 51), "is at once flatly to contradict the revealed Word of God in various passages of the Old and New Testaments; and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested or by prohibiting laws, which at least suppose the possibility of commerce with evil spirits." That such laws have frequently been enacted by the Church there can be no question; and she still retains the forms of exorcism so sorely needed and so often exercised in ancient times.

It is easy to understand the fascination of spiritistic phenomena, especially such as are of a really remarkable and startling character, particularly to those who have ever met with genuine cases of demoniacal obsession or possession. It is not so easy, however, to understand how any intelligent Catholic can so far forget himself as to dabble in spiritism, which has repeatedly been condemned by ecclesiastical authority. It is a mistake to suppose that the view of the Church does not cover modern manifestations. As late as 1856 Pope Pius IX. issued a decree which in general terms condemns all magical incantations and invocations. We have heard of the conversion of materialists through spiritism, but the perversion of professing Christians is much more common.

The following words of warning with which the learned Dr. Lee closes a chapter on this subject are well worthy of consideration and attention; and they are especially timely:

"Let all those, therefore, in their mental daring or harassing hopelessness, who for amusement, sensation, or for purposes of actual divination, meddle with spiritualism—which falsely pretends to put them in communication with their departed friends—realize, what indeed is the truth, that 'they know not what they do.' One day, having long given up their wills to others, either to men or demons, possibly to both (to the latter, it may be, through the former), they may awake from their state of awful calamity, from their weird and visionary dreams, disordered both in body and mind; and this by dark and potent agencies, which have artfully entangled them to such an extent with the powers of darkness, and desire to hold them henceforth with an iron grip, that it is with great difficulty, if at all, they can be altogether disentangled from the bad influence of their secret allies, and be recalled once again to a pure, simple, harmless Christian life."—*Ave Maria*, No. 13.

THE PRESENT STATUS OF BACTERIOLOGY.

Though one of the youngest of the medical sciences, bacteriology has had a rapid growth in recent years. It is true that great and many changes in hypothesis and theory have been necessary with advance in knowledge, but this is a natural evolutionary process. Great progress in etiology and prophylaxis has been made, and the promise of therapeutic success has been in part fulfilled; but many problems yet remain to be solved, many obscure points to be cleared up. Of the present status of bacteriology a most interesting summary is given in a didactic article by Baumgarten (*Berliner klinische Wochenschrift*, 1900, Nos. 27 and 28). He points out that bacteria are still classified, not in conformity with the principles of natural history, but in accordance with their morphological appearances. Such classification is, however, based upon more than the external characteristics, in so far as the several forms, apart from minor variations, never pass one into another. Nor does the knowledge that

bacteria that under natural conditions exert definite effects, and should, therefore, be designated specific, under artificial conditions exert effects approximately those of other species, justify the assumption that the individuals of one species pass over into those of another. It is true that atypical cultures can be maintained under certain conditions, but a return to the normal takes place when these conditions are removed.

The bacterial cell is a more or less solid structure, consisting of a protoplasmic body (by some thought to be a nucleus) contained within a membrane, and surrounded by a more or less distensible sheath (by some considered to be the cell body). It is generally free from chlorophyl, only a few containing an allied pigment (bacterio-purpurin). In addition to molecular movement, bacteria may be propelled by flagella. Multiplication takes place by fission; perpetuation through spores occurs only as the result of a provision of nature in case of necessity, in order to defer proliferation to a more propitious time, when the mature cells are surrounded by conditions not favorable to multiplication.

A study of the vital conditions of bacteria has shown that it is their function to convert the refuse of the organic world, so that, eliminated from the living, it shall be adapted to enter the sphere of life again, and that which never possessed life is introduced into organic life. The bacteria induce in the products of organic life, in organic but not organised substances, not dead but not living, in which the molecules have reached a state of relative rest, movements or activities that constitute the distinctive feature of ferments or zymotic bodies. Others invade active life, being naturally true parasites, and thus pathogenic, entering the animal body and vegetating therein. In order that the latter result shall take place, the bacteria must find the necessary conditions for their existence. The absence of these constitutes natural immunity.

If the bacteria find lodgment and undergo multiplication, they induce disease, which is an expression of the reaction of the body to irritating influences. Some of the resulting symptoms, such as fever and inflammation, are due alike to various bacteria, but in general each micro-organism gives rise to a peculiarly characteristic and distinctive symptom complex and course. Bacteria constitute the specific cause for a number of specific diseases: the diseases are specific because the bacteria are specific. The infecting micro-organisms and their injurious effects may remain confined to the site of invasion, or the products of their activity may be taken up and distributed by the circulating fluid. A number of bacteria, however, proliferate only in the blood or in remote parts, or simultaneously at the site of inoculation and in both of these. The bacteria whose effects are due principally to the poison to which they directly or indirectly give rise have long been designated toxic, in contradistinction from those that give rise to symptoms by reason of their enormous multiplication within the body, and which are designated infective.

The bacteria live and multiply at the expense of the cells and the tissues, and, without diminution in the volume of the plasma, they so alter the chemical constitution of the molecules by selective action, that the cell or its derivatives are starved and die in consequence of disintegration of the plasma, or are stimulated to the formation of cells that are incapable of performing the specific function of the mother cell. The elimination of a large number of important cells from the economic apparatus of the living body in this manner or their perverted functions may, in accordance with the parts affected, be manifested in various forms of disease. As in the cells, bacteria, when they multiply in the blood, would be capable of harm not only through impoverishment of the blood, by the taking up of nutritive matters, but also by interfering with the organic associations of these substances at innumerable points. A mechanical factor may also be present, the bacteria surrounding the blood corpuscles, occluding the capillaries, giving rise to thrombi, preventing interchange between the blood and the cells.

The bacteria are capable through their secretions of converting nutrient material into poisons, which are sent to all parts of the body, where they enter into relations with parts for which they have chemical affinity, giving rise to nutritional changes and functional disturbances and thus to the characteristic outlines of the clinical picture.

In addition to these specific poisons there occur also substances derived from them and not possessing similar activity — so-called toxins; and others that are common to various bacteria and cause similar effects, such as fever and inflammation. Then also certain effects are attributable to absorption of substances generated in considerable amount from decomposition of the nutrient substratum. The symptoms of intoxication are thus due to several factors and are accordingly variable. The assumption of a multiplicity of poisons generated by specific bacteria affords an explanation not alone of the variability in virulence of epidemic bacterial diseases, in accordance with the amount of the specific poison, but also of the character peculiar to almost every epidemic.

As the bacteria find the conditions for their proliferation only where they can enter into interchange with the nutrient medium, so the possibility of activity on the part of the poisons produced by them presumes a reciprocal relation between the poison and the part attacked; that is, the bacterial poisons are not injurious everywhere or to all of the tissues of the body; they are not omnipotent. Upon this exclusiveness of action upon certain cell-territories is in part dependent the claim of specificity for the bacteria. It is believed that the poisons enter into chemical combination with the structure of the cell, rather than that they merely cause injury to the cell without entering into its structure, by inhibition of its functional activity through simple contact. The poison is neutralized, probably in some instances at least, not by substances generated by the bacterium itself or from its own transformation, but through the activity of the invaded body, which is stimulated to the production of a counter-poison.

Active immunization, i. e., the conferring of protection against fatal amounts of bacteria or their toxins, not only has been of great service in practical therapeutics, but it has also shed much light upon the causation of the immunity induced naturally or artificially by recovery from disease. Artificial active immunization may be looked upon as the analogue or successful experimental imitation of natural immunity, the antitoxin being prepared by the cells of the body as a result of influences exerted by the toxin. Recovery from disease with the final elimination of the bacteria is thought to take place through a process of bacteriolysis by the action of a ferment set free in the blood through cellular activity.

Minority Representation as Applied to the Electoral College.

The Review has missed no opportunity to advocate the plan of minority representation in city, county, state, and nation. The justice and merits of it in the government of a large city like Greater New York were demonstrated in these columns some months ago. To-day we purpose to show how it would operate if applied to the electoral college, whereby we elect our presidents.

Under the present system, a few close States decide the contest every four years, while the rest of the country looks on, and imagines that it is doing something to help in the result. But outside the doubtful belt all the individual voter can do is to make more emphatic the known verdict of the State in which he lives, if he belongs to its majority party, or, if on the other side, to file an unavailing protest. This is in a thousand ways unfortunate. The New England Democrat and the Texas Republican would each like to feel that he had something to do in making his country's history, that his vote actually counted towards the results he aimed to secure. But Texas is known long in advance to be Democratic, and all New England, with the present alignment of parties, is known to be Republican, and so any man in New England or Texas, whichever way he votes, is simply putting his shoulder to the wheel that is bound to turn away. In Maryland, Indiana, Kansas, and Nebraska, on the other hand, every man who goes to the polls is helping to make history; his vote may decide the entire electoral ticket of the State, and upon his State, the presidential contest may hinge, and upon that contest may depend the whole future of our country. It is a great privilege to cast a ballot in a doubtful State; to attract its voters, platforms are written and candidates are selected. The other States are expected to look on complacently; they may pray for party success in the doubtful States, send in their contributions, or something of that kind, but all these things they might just as effectively do if legal residents of the District of Columbia or of an Indian reservation.

In view of this condition of affairs, it is interesting to consider what might be the result of choosing presidential electors by a system of minority representation; by a system which would make every State a doubtful State, where one vote would be worth exactly as much in determining the result whether cast in Maine or Texas as in New York or Indiana? The possibilities of such a plan in relieving the political pressure on a few communities, and so spreading political interest and responsibility out over a wide area, are manifest; but almost everybody asks, "Does not that mean election by popular vote?" By no means. Each State might still retain its present strength in the Electoral College, but that strength be divided in proportion to the votes cast for the various parties. Every State would continue to have its unit weight as now; New York would not cast a larger share of the total than to-day, but the method of casting the thirty-six electoral votes belonging to her would be so changed that each individual in the State would be influencing the national outcome, whether his party had a majority in the State or not.

The mathematical problem would be something like this. New York in 1896 cast her vote as follows:

For	
Bryan	551,369
McKinley	819,838
Palmer	18,950
Levering	16,052
Matchett	17,667
Total	1,423,876

This total, divided by thirty-six, the number of electors in the college to which New York is entitled, shows that the State possessed 89,5 2 individual voters for each elector. Now, divide the Bryan total, 551,369, by this number, which may be termed the electoral unit, and "it will be found to go," as the school-children say in long division, "thirteen times, with 37,193 left over." Applying the same division to McKinley's 819,838 votes, and the result is 20, with a fraction remaining of 28,798. McKinley clearly receives 20 votes from New York, and Bryan 13, which would make 23; who gets the remaining three votes? Obviously, candidates making the largest bids therefor in the shape of remaining fractions. And here are the bids:

Bryan	37,193
McKinley	28,798
Palmer	18,950
Matchett	17,667
Levering	16,052

In other words, Bryan, McKinley, and Palmer each got one, and this makes the completed total, McKinley 21, Bryan 14, and Palmer 1, or 36 in all.

Every voter in New York would have made his vote count. It would have been minority representation in the truest sense, and would obviously be a stimulus to independent movements and third tickets. The result of this plan applied to the returns of all the States in the Union in 1896, reveals many interesting features.

But this list tells its own story, reduced to round numbers for the reader's conscience. The first column gives the electoral unit in each State, on the basis of the 1896 returns, obtained by dividing its total vote for the number of its presidential electors; the second column gives the number of electors which would have belonged to McKinley and the number which would have belonged to Bryan had this been in operation four years ago.

States.	Unit.	Rep.	Dem.
Alabama	17,000	3	18
Arkansas	18,500	2	6
California	33,000	5	4
Colorado	47,500	1	3
Connecticut	29,000	4	2
Delaware	10 000	2	1
Florida	11,500	1	3
Georgia	12,500	5	8
Idaho	10,000	1	3
Illinois	45,500	14	10
Indiana	42,000	3	7
Iowa	39,960	7	6
Kansas	33,500	5	5
Kentucky	34,500	7	6
Louisiana	12,500	2	6
Maine	20,000	4	2
Maryland	31,000	5	2
Massachusetts	26,500	11	4
Michigan	39,000	8	6
Minnesota	38,000	5	4
Mississippi	8,000	1	8
Missouri	40,000	8	9
Montana	17,000	1	2
Nebraska	28,000	4	4
Nevada	3,458	1	2
New Hampshire	21,000	3	1
New Jersey	37,000	6	4
New York	39,552	21	14
North Carolina	30,000	5	6
North Dakota	16,000	2	1
Ohio	44,000	12	11
Oregon	24,000	2	2
Pennsylvania	37,000	20	12
Rhode Island	14,000	3	1
South Carolina	7,000	1	8
South Dakota	21,000	2	2
Tennessee	26,500	6	6
Texas	36,000	5	10
Utah	26,000	1	2
Vermont	16,000	3	1
Virginia	25,000	5	7
Washington	23,000	2	2
West Virginia	33,000	3	3
Wisconsin	37,000	7	5
Wyoming	7,000	1	2
Total*		225	221

*Palmer, 1.

There is not the slightest chance that this scheme will ever have more than academic interest so long as the present conditions of suffrage prevail, especially in the South; but no fairer scheme than this could be devised.

Few influences have contributed more to debauch American public life than this doubtful State system; into a few close States—under the old regime, it was simply New York, Indiana, New Jersey, and Connecticut—money has been poured by barrels, increasing in size with each quadrennial debauch. Every governmental favor which belongs equally to all the public has been lavished abundantly in those States. Even pensions have been pretty plentifully bestowed there.

The system of minority representation would put an end to all this. J. H.

THE STUDY OF LATIN.

The study of the Latin language offers exceptional and incalculable advantages for intellectual culture, as has been proved many times; and since that language is also the language of the Church, it must be known not only by the members of her clergy, but by all the faithful who are called upon by their more extensive education to take a leading part in the direction of religious and civil society.

The Latin tongue served to establish Christianity in Europe and to initiate the neophytes in both human and divine sciences. Nations adopted it as their official and diplomatic language, and, at a certain time—not the most ignorant—anybody who claimed the title of learned, spoke and understood Latin. The teachings of Peter the Lombard and St. Thomas Aquinas attest it.

The Renaissance and the Reformation, from hatred of the Church, destroyed it, and the result has been such a cacophony in science that it was thought necessary to invent a new universal medium—Volapuek—a sterile and chimerical thing, interesting only for the fact that it proved the necessity of a universal language. We must go back to the Latin of the Middle Ages that now has become almost the exclusive appanage of the Church and her ministers. For this very reason the world has no use for it, but the Church will preserve it in spite of all, and for a long time to come it will be the essential basis of her seminary education. —(*Revue Ecclesiastique*, Vol. V, page 26.)

A NEW DIVORCE BILL.

The Commissioners from various States on Uniformity of Legislation have agreed on a divorce bill which, having received the approval of the American Bar Association, will soon be presented to all the State legislatures. It is as follows:

"Sec. 1. No divorce shall be granted for any cause arising prior to the residence of the complainant or defendant in this State, which was not a ground for divorce in the State where the cause arose.

"Sec. 2. No person shall be entitled to a divorce for any cause arising in this State, who has not had actual residence in this State for at least one year next before bringing suit for divorce, with a bona fide intention of making the State his or her permanent home.

"Sec. 3. No person shall be entitled to a divorce for any cause arising out of this State unless the complainant or defendant shall have resided within this State for at least two years next before bringing suit for divorce, with a bona fide intention of making this State his or her permanent home.

"Sec. 4. No person shall be entitled to a divorce unless the defendant shall have been personally served with process, if within this State, or if without this State shall have had personal notice duly proved and appearing of record, or shall have entered an appearance in the case, but if it shall appear to the satisfaction of the court that the complainant does not know the address nor the residence of the defendant and has been able to ascertain either, after reasonable and due inquiry and search, continued for six months after suit brought, the court or Judge in vacation may authorize notice by publication of the pendency of the suit for divorce, to be given in manner provided by law.

"Sec. 5. No divorce shall be granted solely upon default nor solely upon admissions by the pleadings, nor except upon hearing before the court in open session.

"Sec. 6. After divorce either party may marry again, but in cases where notice has been given by publication only and the defendant has not appeared, no decree or judgment for divorce shall become final or operative until six months after hearing and decision.

"Sec. 7. Wherever the word 'divorce' occurs in the act, it shall be deemed to mean divorce from the bond of marriage.

"Sec. 8. All acts and parts of acts inconsistent herewith are hereby repealed."

We need not say that, being Catholics, we can never approve a law that takes the regulation of marriage out of the hands of the Church and that recognizes and authorizes a divorce from the marital bond.

Nevertheless we hope the proposed bill will pass in all our State legislatures, for its enforcement will undoubtedly bring about an improvement of the present lamentable condition of our various and conflicting divorce laws, first, by doing away largely with the scandal of migratory divorces; second, by preventing the wrong of speedy decrees against absent defendants who may be ignorant of any suit pending; third, by doing away with the interstate confusion arising from some few States forbidding remarriage, while a great majority of the States permit it.

J. W.

PURGING CHICAGO.

The South Side Protective Association in Chicago is a neighborhood organisation, working against vice on novel and commendable lines and having exceptional success. It has practically purged three wards of disreputable residents. Yet there has been no "hurrah" in its campaign, everything being conducted quietly and systematically.

"When we find disreputables in the district," say sone of the active members of the association, "we notify the landlord of their character, and if he does nothing we notify him of the penalties to which he is laying himself liable by permitting them to remain. The effect is usually magical. When such people get a foothold in an apartment building, we need only to go to the other tenants and have them notify the landlord that he must cancel their leases or eject the disreputable characters, and the landlord sees that they go."

"Many movements having the same end in view have been inaugurated in different parts of Chicago," comments the *Inter Ocean* of that city, "but in nearly every instance they have fallen into the hands of notoriety seekers. The present movement is unique because it marks a decided departure in this respect. It is commendable because its methods are sensible and practical. The association has struck directly at the root of the evil by making it plain to the landlords that they would conserve their interests by assisting in keeping the neighborhood clean."

EXCHANGE COMMENT

Writing about Father Malone's article in the *North American Review*, the Chicago *Western Catholic* (Oct. 6th) has this to say:

"It would seem as if the reverend gentlemen from Colorado had had fair opportunities to study the matters complained of in the article written by Bishop McFaul. His long residence in the West, his personal connection and acquaintance with the institutions and localities where the grievances are supposed to exist, calls for attention to any statement Father Malone may publish over his signature.

"The western clergyman has been most active in the cause of Catholicism in his Rocky Mountain home. He has won fame and honor for aggressive, intelligent championship of his people's needs. His executive ability and patriotic interest in public institutions have been recognised by the people of his home in his appointment as a member of the Colorado State Board of Charities and Corrections. His editorials in the leading Catholic papers west of the Missouri have been regarded as beyond criticism and above attack. His judgment has been considered at all times 'ex-cathedra.'"

That reminds us vividly of an "ad." by an Eastern tailor, which read: "When we speak of things clerical, we speak ex-cathedra. We know our subject."

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* "There are two essential points in Jansenism: to misinterpret St. Augustine and to hate the Jesuits." (*Messenger of the Sacred Heart*, page 1,039).

Minimizing Christianity and hatred of the Germans and the Jesuits are two essential points also in Americanism.

CONTEMPORARY RECORD.

AN INTERESTING EXPERIMENT.

Municipal ownership is proposed on a large scale in Wisconsin. An enactment of the Legislature last winter gives any municipality the right to issue negotiable bonds, on the petition of a majority of the freeholders, for the establishment and maintenance of a telephone system. Private interests were behind this legislative move, and these interests are now disclosed in the organisation of the Farmers' Telephone Construction Company, with a capital of $500,000. This concern stands ready to establish a plant in any town, on a guarantee of 100 subscribers at $12 per year, taking its pay in the township bonds. These bonds are to draw 5 per cent. interest, and are to be paid in twenty years, 5 per cent. being set aside annually for a sinking fund. It is assumed that the income from the lines will provide for the operating expenses and maintenance, as also for the annual interest on the bonds and the sinking fund. With the maturity of the bonds, the plant is to become the unencumbered property of the township.

SPAIN AND THE LATIN-AMERICAN NATIONS.

That blood is thicker than politics is shown by the enthusiastic response of the South and Central American republics to the call for an Ibero-American Congress soon to assemble at Madrid. It is as if Spain had chosen the time when, her American possessions gone, she could appeal with entire disinterestedness to the bond of race, and reassert the more strikingly her moral and intellectual leadership over the Latin-American nations. The movement should inspire rather sympathy than distrust among us. Commerce is doing the work of Americanizing the Latin republics steadily and irrevocably. It would be a distinct misfortune if the change should mean their denial of the tradition of culture under which they have grown. In Europe there is just complaint of the little Parises that spring up everywhere. And South America would be the loser if, in running to little New Yorks, Liverpools, and Hamburgs, she forgot the racial tradition by virtue of which she is herself, and not the United States, England, or Germany. Should it be said that Spain was at best only a stepmother to these republics, so much the more praiseworthy the loyal instinct that calls their delegates to Madrid.

INCREASE OF IMMIGRATION.

News of the prosperous condition of the United States has spread throughout the world and has caused a rapid and marked increase in immigration. The arrivals at the port of New York alone for the year ending June 30th numbered 341,711, and for the whole country the number is about 520,000. There was a steady increase in arrivals each month, and in May and June the immigration was at the rate of 600,000 a year.

It is proper that the United States should welcome all immigrants who come here to improve their condition and make this their home; but as much care as possible should be taken to protect the country from the admission of foreigners who are simply induced to migrate that other governments or their friends may not be compelled to support them, or that other persons may profit from their labor or their fare on the ocean steamer. Many of these become dependent upon public charity, and not a few find their condition here worse than at home.

RELIGIOUS WORLD.

....A committee of the Milwaukee Episcopalian Diocese has prepared a novel plan to meet the annual expense of the Diocese. Members of the church are to be asked to assume the payment of premiums on ten or fifteen-year endowment policies payable to the church, and varying in amount from $100 up. It is estimated that the income from a fund of $125,000 will be sufficient for diocesan expenses, and strong hopes are entertained of ultimately securing this amount. To date policies of $15,300 have been written, Bishop Nicholson leading the way with a policy of $3,500. Policies are issued upon the lives of men and women between the ages of seventeen and sixty, and in special cases up to the age of sixty-five. Those who for any cause do not wish to take insurance on their own lives, may nominate others to represent them. Under the contract the insurance company proposes to pay the Committee on Endowment Fund a certain per centum of the first premium on each policy, and in renewals when $50,000 has been written.

EDUCATION.

§ We are sorry the good friend who has cut the subjoined clipping from the *Washington Post* has not marked the date thereon, for in the case of such admissions it is always important to be able to give chapter and verse:

"There is no sort of doubt that public education has been pushed far beyond its legitimate and proper field; that the substance of solid and useful tuition has been sacrificed to the illusory shadow of a worthless and barren ornamentation. Our children are hurried pellmell through the primary branches in order that they may be paraded as witnesses to a false and foolish standard of excellence. They have a pinchbeck, superficial education. They can talk about hexameters and quantities and films and shale and bornblende, without knowing what they mean, but if put to the test of the simplest civil service examination they are lamentable failures."

§ We are glad to learn from the *Sacred Heart Review* that the school for Indians at Harbor Springs, Mich., will not be closed, even though the government gives it no more pecuniary aid. It is under the care of the Franciscan Fathers. The boys have been taught printing, and an English-Indian catechism, Indian prayers and hymns, the Stations of the Cross, and an Indian monthly paper—the *Anishinabe Enamiad*—have been printed; while an Indian grammar and exercise book, which will contain about 500 pages, is in press. Two volumes on the Franciscans in California and in Arizona have also appeared from the Harbor Springs press, and

another on the Franciscans in New Mexico is in course of preparation. There are eight Sisters of Notre Dame at the Harbor Springs school. This mission, which bears the name of the Holy Childhood of Jesus, opens its doors to all, believing that Almighty God will provide. This is but one instance of the good work being silently done in the face of great difficulties and heroic self-sacrifice by the saintly religious of the Catholic Church.

LITERATURE.

FATHER SHEEHAN'S POEMS.

Cithara Mea. By Rev. P. A. Sheehan, Boston. Marlier, Callahan & Co. $1.25.

Father Sheehan, having drawn to himself a host of friends won by his labors in another field, now, for their pleasure and their profit, strikes his harp. The book of poems which he modestly sends forth with no other preface than what may be elaborated out of a quotation from Euripides and a line of one of the Psalms, contains much of interest and of merit. The reverend author has in a high degree that truly Irish gift of fluency which is the envy and admiration of those who must with slow pain and toil anneal thought with expression. Father Sheehan's eloquence knows no ebb. At times, indeed, the wealth of figures and illustration is such that the meaning, vague at best, is quite lost beneath its gorgeous covering. This is true in particular of the first two poems, called "Hidden," and "Revealed," and of one which is termed "A Nocturne." The hoarded splendors of Lyon's looms are only beautiful in possibilities. The brilliant colors of the painter's palette are meaningless until applied with cunning to the canvas. In the first poem dissatisfaction is expressed with the light of faith as not filling man's hunger and thirst for God whom he longs to see face to face. In "Revealed" the poet realizes that faith and not sight is what truly suits man's present state. Hear his conclusion:

> "Peace and be still and give me back my earth!
> Ah, yes! My saints, untouched be your lyres;
> Till death of life breaks into sudden birth,
> And dream of death in waking day expires.
>
> And hush the blinding light of heaven's spheres,
> I am content to bear the transient cost.
> For all the visions that bowed heaven reveres,
> Leave me the moon-like meekness of my Host!"

In "A Nocturne" the word "pestles" is used where "mortars" is evidently meant—a slip of the pen which escaped the proof-reading. "Cherubim" is used as if singular, the tyrant rhyme demanding a singular verb. There are also a number of faulty lines. In some cases a syllable too few or too many is not a fault, but at other times it is a defect which throws the whole poem out of joint. A special word of praise and appreciation must be spoken of the two legends in verse "Lintan, the Culdee" and "Gachla the Druidess." Both are beautiful, and it would be hard to choose between them. The story is told with exquisite grace and feeling, and the form is satisfying and well rounded out. One is tempted to quote at length from these two poems; but we must content ourselves with referring the reader particularly to the passage in "Gachla" in which the boy Eustace describes the origin of light. Of the shorter poems, "Tristesse," "Mer de Glace," and "The Lamp of the Sanctuary" deserve special mention.

SUSAN TRACY OTTEN.

The Holy Rosary. 63 pages, 32°. Paper 5 cents. Pustet & Co., New York and Cincinnati.

A short instruction on the origin and growth of the Rosary devotion, as also on the fifteen mysteries, with an illustration for each. The illustrations are fair and the instructions practical.

J. F. M.

CURRENT LITERARY NOTES.

——We have to thank our esteemed friend Msgr. Baumgarten, of Munich, for a copy of the first two volumes, unbound, of that magnificent work: "*Die Katholische Kirche unserer Zeit und ihre Diener in Wort und Bild*," published by the Leo-Gesellschaft of Vienna, and edited in various languages (not, however, we believe, in English) by a group of eminent savants, comprising Msgr. Baumgarten himself, Rev. P. Salvatore Brandi, of the *Civiltà Cattolica*, Msgr. James A. Campbell, Msgr. Charles Daniel, Msgr. F. Schindler, Dr. John Prior, Msgr. T'Serclaes, Msgr. De Waal, etc. The first volume contains a sumptuous, richly illustrated description of Rome and the institutions for the administration of the Universal Church; while the second gives a full and splendid conspectus, "*in Wort und Bild*," of the Catholic Church in Germany, Austria, Hungary, Switzerland, and Luxembourg. Both as a work of art and for reference, this great work is worth preserving. Price, per volume, unbound, thirty marks.

——We are in receipt of the first (Oct.) number of a new monthly magazine published by the Benedictine Fathers of Mt. Angel, Ore., under the title *Mt. Angel Magazine*. The subscription price is one dollar per annum. The literary standard of the new periodical will have to be screwed higher if it is to succeed. Such insipid things as "My Huckleberry Twins" ought to be sedulously kept out of a high-class magazine.

——Our friend Rev. J. Waeltermann has published, for gratuitous distribution, a short history of St. Mary's parish at Glasgow, Mo., of which he is the zealous rector. Productions of this kind, written from sources which may not be available a few decades hence, will prove valuable raw-material for later church historians.

——To Rev. Dr. P. A. Baart we are indebted for copies of his paper on the Church and State in America, prepared for the Australian Catholic Congress at Sydney and published in pamphlet form both in the French and the English languages, and of his essay on the tenure of Catholic Church property in the U. S., written for the International Scientific Congress at Munich. Both can be had from the author or F. Pustet. Like everything that comes from the well-cut pen of Father Baart, they are worthy of careful perusal and preservation.

——P. J. Moebius, in his latest work, "*Ueber den physiologischen Schwachsinn des Weibes*," (Marhold, Halle a. S., 1900) approves of the popular saying that woman ought to be "*gesund und dumm*" (healthy and stupid): for her, science should remain an untouched field, for the cultivation of which she has a natural incapacity. It is true that views like these are still held in high places in Germany no less than among the masses of the people, but within the last few years serious breaches have been made in folk and academic belief, which promise a fairer future.

——A writer who has a wide acquaintance among book reviewers is quoted in *Munsey's Magazine* as saying that book reviews ought to be written by experts. "Let the humorist review the book of humor, the sea-writers the nautical tales, the scientific sharps the latest book on science, and book reviewing will be on its way to become an art." Which may all be true, but if only experts wrote reviews, many books would lack criticism. And by the same token, if only experts wrote books, of the making of many books there would soon be an end.

——The printing of a dictionary for the blind in the New York alphabet point system has been undertaken at the printing-office of the Maryland School for the Blind. There are at present a number of dictionaries in the raised-letter system, but only in three and four volumes. The new dictionary will be in about eighteen volumes and will contain over 1,800 pages. The printing of this dictionary has been made possible by the steregraph, invented by William B. Wait, Superintendent of the New York School for the Blind, and which was placed in the Maryland institution last August. Previous to this the kleidograph was used, which is on the same principle as the steregraph, but much smaller. The kleidograph prints the point system on paper as the typewriter prints plain letters, while the steregraph prints the point system on brass plates. The impression is taken from the plates by placing the sheets of paper between the brass plate and a piece of rubber and running the whole through a roller. The brass plates are saved and can be used at any time in duplicating pages. When completed, the pages are bound. The bound volume will only be used to circulate among the institutions for the blind. For general use it is less expensive to use the sheets, as the constant use of the volume wears off the points.

ARTHUR PREUSS.

THE STAGE.

INDECENT SHOWS.

It should not be necessary to remind our readers that no person can without grave sin expose himself unnecessarily to the temptation of offending against holy purity. Any one who attends a theatrical performance which he has reason to believe will be indecent and immoral does wilfully expose himself to such danger,—nay, goes in search of the danger. It is therefore the bounden duty of all, under pain of the gravest sin to avoid such entertainments. There are unfortunately wretched people who would make money out of the ruin of the souls of their fellow-mortals, tempting them to this degrading vice by the most indecent exhibitions. No good man or woman,—or no man or woman who even wishes to retain a reputation for respectability—would be seen at one of these exhibitions. No town whose officials are conscientious Christians would grant a license for a performance of this character. Remember that Our Lord has said of those who scandalize His little ones, that it were better for them that a mill-stone were tied about their necks and that they were cast into the depths of the sea.—*Casket*, Oct. 11th.

SOCIAL QUESTION.

CHARITABLE INSTITUTIONS ABROAD.

The *Amerika* (Sept. 2nd) published a report by Rev. Dr. Heiter, of Buffalo, on the wonderful activity of German Catholics as manifested by the Katholikentag at Bonn. In his opinion the Germans in these matters are far ahead of anybody else. He further thinks that with some modifications many of the German methods would answer our own social needs.

We have read, of late, Father Vermeersch's Manual on the social legislation and charitable works of Belgium; with growing interest we have perused the central organ of charitable works in France, *L'Uuion*. Instead of saying that one nation is ahead of the other, we would rather say, each of the three is worthy of imitation. The success of nearly all such charitable enterprises in these countries is due to the fact that all of them are prompted and carried out by real charity. They do not aim at utopias, as is the case too often with us. They aim to alleviate suffering, not to do away with poverty. "The poor," said the divine Master, "you shall always have with you." That word will be true until the end of the world.

With the exception of the St. Vincent de Paul conferences and, perhaps, the Queen's Daughters, we have nothing to compare with the charitable works carried on in France, Belgium, or Germany. Our mutuals, although in many instances sprung from a charitable motive, are no charities but bilateral contracts, founded too often on a rope of sand, and, hence, have no future.

As an instance of what is done abroad to alleviate suffering, we give here an account of the "Corporation St. Nicholas" at Lille, France, from the Aug. number of *L'Union*.

The Corporation St. Nicholas, a mixed syndicate, is open for membership, to all employers, foremen, working-men and women of the textile industry in Lille or neighborhood. The only conditions for admission are; 17 years of age, employment in the textile branches and a spirit of concord based upon due respect for religion.

On April 2d, 1 00, the Corporation celebrated its fifteenth aniversary with a total membership in good standing of 1,307 of whom 42 were employers, 44 foremen, 208 workingmen and 933 working women, subdivided among the 6 corporation groups.

Last year's account showed a balance on hand of 49,357.78, a total income of 5,875.97, in all 55,233.75 francs; the outlay amounted to 2,170.30 francs, leaving a balance an hand of 53,054.45 francs. The income is derived from membership fees and donations from benefactors:

Sub-branches of the Corporation are:

1. The Confraternity of Our Lady of the Workshop, that aims at cultivating closer union among the members. It numbers 800 adherents, of whom about 600 belong also to the Apostleship of Prayer, and 460 exercise the monthly communion in atonement for the crimes committed by the thousands employed in this industry.

2. The Foundation St. Nicholas for the purpose of honoring marriages contracted under conditions of perfect Christian morality and religious vocations. According to a rule laid down bp the syndicate board, a gratuitous dower is granted to all who marry or enter a religious community, if they have had an absolutely blameless life.

3. The Foundation Mater Admirabilis, a sort of complementary institution to that of the honorary dowers, aims at honoring virtue among other members that lead an irreproachable life. Prizes of honor, of varying amounts, are awarded to the deserving ones after due examination by the board. At the last feast of Mater Admirabilis, Oct. 20th, 1890, no less than 16 prizes and several charitable gifts were distributed.

4. The Foundation St. John the Evangelist contributes to the funeral expenses of every deceased member of the Corporation.

Besides these religious sub-branches, there are others offering economical advantages to procure the welfare of the members in the present as also to secure them against future certain or uncertain emergencies. Such are the institutions which aim at reducing the cost of life and thus increasing the value of wages. Thus contracts have been made with certain dealears to furnish certain articles at lowest cost to members; other articles of a more general use have been bought wholesale, such as coal, bread, coffee, potatoes, etc. Besides a bank furnishing loans without interest, there is a savings' institution, paying 4% interest, in which 356 depositors have a combined capital of 45,829 francs.

5. Even better developed than these are the sick and old age funds by the *Société de secours mutuels* and the *Caisse d'assistance*. The *Société de secours mutuels* is a regular insurance society against sickness and accidents. The *Caisse d'assistance* is a charitable institution embracing all members of the syndicate. Whoever contributes 10 centimes a week regularly, acquires the right to be helped from that fund in case of need, be it sickness, accident, or old age. The help granted in case of sickness lasts indefinitively, amounting for the first three months to 15 cents daily, but may be reduced afterwards, according to the amount in the treasury. The main support of that treasury comes from subscriptions by the employers.

Besides all this, the Corporation of St. Nicholas seeks to settle any and all differences arising about wages, interruption of work, accidents in factories, etc., thus rendering important to its advantages members which an individual left to himself can never enjoy.

As a matter of course, 15 cents of aid a day in sickness, or $5 in case of death, would not "draw" here in America. But between our allowances of $10 a week or $1,000 in case of death, and what they grant in France, a mean may be struck so as to be attractive enough and yet not overburdensome in the end.

J. F. Meifuss.

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* The greatest misfortune of organised labor in this country is its bad leadership. Occasionally a body of workingmen of a high type like the locomotive engineers, put at their head and keep there a wise and conservative representative, like Chief Arthur of the Locomotive Engineers' Brotherhood; but the great organisations of ordinary laborers almost always drift under the control of an Irons, a Debs, or a Mitchell.

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